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Must Remain in
Transcription Room

M 2185

Monday December 4, 1972

Group II

Barn

MR. NYLAND: So, we said questions and answers. Is it necessary to get you in--in a certain state? Because many times when we start talking about Work first, a little illustration of some kind, it--it might bring you up to a certain level; although, when you do want to ask a question, you yourself should be on that same kind of a level. Ouspensky used that kind of a method, usually an introduction first - generalities or perhaps something specific, but as an introduction. And then there was more uniformity in the group itself and it was easier for anyone to ask questions. And perhaps it's a very good method. I can use it by making an--at least one remark.

You see, it is very important that we keep contact--keep having contact with different groups in the country. And as you know, we have several people who do answer tapes when we get them. Many times such tapes and also the sending of them is a little haphazard, and also the persons who answer are a little bit haphazard with it. Since I get copies of their answer, I know approximately how the wind blows. And sometimes I get five or six at the same time, and then for three or four days nothing. I think all those

who answer tapes, and all those who have to answer letters and are in correspondence with people, should try as much as they can to answer almost immediately upon receipt. And I will ask the office to take care that we have it on record, as it were, to see where there may be delays because it is sometimes from the groups themselves.

The reason why that contact has to be made so consistently is that when they are new groups or people who do not know very much as yet, they become very dependent on recognition from here. And then it is a stimulus for them to know that we pay attention to them. Otherwise it is so easy that a group runs into the ground because they don't hear anything from so-called headquarters. And they must have some recognition that that what they are doing is right or, in any event, we should pay attention to it and if I--if it can be done regularly. So I would ask those who do answer to be more on time, if you can do that. I know it is difficult. I know sometimes you may not be home or the tape is a little late or it's a little inconvenient, also if you realize that it is necessary, I think you can make that attempt.

So now let's go over into questions, questions of yourself.

Yah?

Shelley Buonaiuto: Mr. Nyland?

Other Voices: Mr. Nyland?

MR. NYLAND: All right. Wait. We get too many at once, huh? All right, what is it?

Shelley Buonaiuto: I'm Shelley.

MR. NYLAND: Yes, Shelley.

Shelley: I--I think you might have answered my question Friday night, but I want to be clear about it. When I see something about

myself and I try to be impartial to it, is that an attempt in itself or should I us--or should I use it as a reminder to make an 'A-B-C' kind of attempt?

MR. NYLAND: No, no wait a minute. When you say "and there is something impartial..."

Shelley: No, I say when I--when I try to be impartial to--

MR. NYLAND: But which--what will be impartial? Because that's the whole point.

Shelley: Uh huh.

MR. NYLAND: What is impartial? When you say you try to be impartial, then I ask: what of you will be impartial? Your mind?

Shelley: I guess. I guess I was just thinking of some kind of an impartial faculty, just--just being impartial.

MR. NYLAND: Yah, that's right. It's an impartial faculty, an objective faculty, or it is an 'I'.

Shelley: Uh huh.

MR. NYLAND: So you cannot skip that.

Shelley: Yes, sir.

MR. NYLAND: Because you cannot say "now I want to be impartial" because there is--nothing is determined about who is this "I will be impartial" - something of me should become impartial.

Shelley: And--and so for me, in that case, should I make an 'A-B-C' kind of attempt to be clear about that?

MR. NYLAND: No.

Shelley: No?

MR. NYLAND: No, you have to be clear first that something that you now call an objective faculty is there. If it's a question of observation, of a registration of yourself by some part of your mind, you first want to make sure that that part of the mind is functioning in

an objective sense.

Shelley: Yes, sir.

MR. NYLAND: And if you try to think about your mind, if, at the present time, there is anything objective, I think you have to come to the conclusion that it isn't. It doesn't exist. Or that the mind cannot as yet function in that way. So the mind either has to learn how to function, or you have to make something that will temporarily function as an objective faculty - we call it - in giving you then the possibility of an observation of yourself. So it's a question first, we say, of creating that kind of a faculty as an entity, the creation of an 'I', which then can function in an impartial manner by recording the facts about yourself.

Shelley: Yes.

MR. NYLAND: You understand that?

Shelley: Well, except that I really don't still know what to do.

MR. NYLAND: No, that is true because that is exactly the difficulty. Here you sit and think about Work and you say now I have to create something that is unusual. How will I create it? That, you might say, is exactly the difficulty. And you have to try that. You sit and you say: I don't want to think about it, but I would like to have something that could become impartial to me and then observes me. When that has to be created first, how do I go about creating it? For instance, when you sit and then you say: I would like to have that kind of an experience - you close your eyes and you say - I don't want to think, but at the same time I want to have a sensation of an awareness of myself which continues to exist even if I don't see myself.

I've said many times, that if you sit in the chair and you close your eyes, something in you is still--knows the fact that you

are still sitting.

Shelley: Yes, sir.

MR. NYLAND: You know?

Shelley: Yes, sir.

MR. NYLAND: But then, when you make a movement with your arm, it may be that that movement also is registered, when you don't look at it, in a certain part of your brain, so that you have a knowledge that that arm is moving. But the trouble is that when you first know that you sit and then you move your arm, you still have a picture of yourself how you were sitting. And the fact of exerting certain muscles in moving your arm may be connected with that what is memory of yourself, that you remember that you are sitting in a chair. And therefore you're not quite sure that it is your mind actually objectively registering that fact, or that it is still based on a memory of an unconscious mind.

Shelley: Yes, sir.

MR. NYLAND: Do you see?

Shelley: Yes, sir.

MR. NYLAND: But now if I make a movement which is unfamiliar to me, which I haven't seen because I keep my eyes closed, and it is unusual because I make movements now with my muscles which I do not even know about. If I do that - and sometimes I say you make a little contortion or a twisting or, if you remember what Gurdjieff said, how to catch a ball by making a very strange kind of movement with the hand so that he caught it, catching it as if it is in his back - it is an unusual way of behaving, physically, for which there is no memory, so your mind cannot register it as something that you already know. And if you keep on with your eyes closed, something can start to exist which becomes aware of you making that movement.

You understand that?

Shelley: Yes, sir.

MR. NYLAND: So I go over then into something I do not know and, at the same time, it is registered in such a way and since I don't know it, I have no association with it. So then I come to a principle of awareness of myself and it is as if then my mind is functioning, receiving an impression of me, but not by means of my eyes or any other of the five sense organs.

So now that you try to do. You walk and you close your eyes and keep on walking. And something in you can register the fact that you are walking and it can become quite objective because you're not looking at yourself. You don't even think about yourself walking and how beautiful it is, but you constate only the fact that you are walking. There is a realization of that kind in your mind which gradually can become stronger. And that is in the direction of what we call awareness. And the more that awareness, or the stronger it is, the more you can ask this awareness, where it is registered, that it could become impartial to you and accept your body for whatever it is, whatever it is doing.

You understand?

Shelley: I--yes, sir. At least I have a sense of what to do in--

MR. NYLAND: That's right.

Shelley: Yes. But I'm wondering, like if--if you're in the middle of something and all of a sudden you--you catch an expression on your face, or something like that, is that have--is that Work or is that just--

MR. NYLAND: It's not Work. It's accidental and it may give you an impression of yourself that at least you have an impression on your face. The question is, do you like the impression or not? Have you

any feeling with it or any kind of a statement that you think that you should not have that expression on your face?

Shelley: Well, it's...

MR. NYLAND: Do you judge it?

Shelley: Well, if--if you try not to, let's say, maybe if I--I know or I might be familiar with that expression as something that I do and I try to be impartial to it, have no feelings about it whatsoever at that time, like this just is something that I do, then...

MR. NYLAND: It still may be--it still may be a thought which has registered, of the expression on your face which existed a little while ago. One can become almost impartial to anything that has happened in the past. But it is not true objectivity as yet, until the registration takes place at the same time when it happens. And that you have to find out by experience, because no theory and further explanation will help you.

Shelley: Yes, sir.

MR. NYLAND: You have to do it.

Shelley: Yes, sir. I'll try what you suggested, with (doing different things).

MR. NYLAND: That's right. You try it and see what happens. All right?

Shelley: Can I have one more question?

MR. NYLAND: Yah, if it is in line with the same thing.

Shelley: Oh, it's a little different.

MR. NYLAND: Then I think we shouldn't talk.

Shelley: All right.

MR. NYLAND: You can only talk about it when you have done your schoolwork.

Shelley: Okay, I will.

MR. NYLAND: All right?

Shelley: Yes, sir.

MR. NYLAND: Yah?

Elaine Devereux: Mr. Nyland?

MR. NYLAND: Yah.

Elaine: There's something in a way that's - it's Elaine - there's something, in a way, that's similar in what I wanted to ask, as to what Shelley asked, with the difference being that I don't have any problems when it comes to what I think of as almost an emotional moment. I wanted to describe two related attempts that came almost together and then maybe the question can be clearer, through the two attempts.

I had been sitting and sewing for a long time and it had gotten very static. And I felt like I'd better get up and move and do something - it had nothing to do with Work; it was just started like that. So I decided to go up the hill to this little barn and bring some wood down to my house. And I got up a little up the hill and I thought when I was coming down with the wood, I would make an attempt to have something present to me. And at the same moment, I thought, well, I'm going up the hill, why don't I try and do something right now? And I had a very strong wish and I very much wanted to have something present to me and it was as if something separated out from me. But it only went so far. It--it was as if there was--here was my body, and there was something there, but it was not 'I' and not impartial, I--I maybe it was just like a very much alert--alertness, and the wish kept on and I absolutely didn't know what to do. So I kept on and went up and brought the wood down, and just when I got in front of my door, I just suddenly saw the Sun was shining through my hair and I--it awake something very, very powerful inside of me and all of a sudden there was a wish and I stood still, for just one moment,

and it was very, very strong that something was present there, just there, seeing me. And in the question that I want to ask is, when that happens to me, when something very strong happens all at once, this--something happens and it brings me to myself and then there's the wish and a moment all at once, that's very clear for me.

MR. NYLAND: Because it's intense.

Elaine: But the other, going up the hill, when there was this wish and an attempt, but nothing I--I just didn't know what to do from that point on.

MR. NYLAND: No. You have to be very careful about that. Sometimes, when one has a wish for that kind of separation, not only that you might imagine it, but the separation can take place in different ways. There is something that we call astral body, which--sometimes it becomes apparent with spirits as ectoplasm. There is also a certain atmosphere which is around a person. And sometimes, in the mind, one can have a vision which is separate from that what one experiences at that time. All three can help you to have, as it were, a separation. And it is then as if sometimes something else is even with you and it separates out and, as I say, it may be any one of the three. But it is not the result of creation of something that should become objective, because that what separates out is still part of you. And it remains part and returns again when that particular experience is past. It's not that it is bad but it is a little misleading, because the 'I' must immediately start to function when it is really created, in the sense of objectivity. Because if that what is separated does not function that way, it will not be of any particular use because, as I say, it will again join with you and become part of you. It's only temporarily separated; as I say many times, it is only a kind of an atmosphere which is separated. And

it is sometimes - was say it in--in ordinary life - it was as if I was besides myself. The way to find out is, when that experience happens, is to stand still and to see then if that what is separated has a certain function to fulfill regarding yourself standing still. If then there is a realization of yourself standing still which is then impartial, it is in the right direction. But if it disappears, it is still ordinary life.

Now what happened when you wen--came back and stood in front of the door, it's exactly that, that you arrest the possibilities of something separating because you happen to be in an activity. And the moment when you then stand in the door and then maybe the Sun was shining through your hair, certain things took place in you which united in a certain way with the light from the Sun, that then it became clear that you were standing at the door. But it does not mean it was objective yet, because the fact that you recognize yourself standing in front of the door may many times mean that you know it, but you know it with your ordinary mind.

I'm afraid that Work always has to be preceded by something that you actually make. And that there are experiments--experiences with Work which happen to come accidentally, that of course is true, but that is completely at a certain moment without any--any preparation. And sometimes, of course, one can have them. And it may be possible that in standing in front of the door, that was the kind of realisation of you yourself existing, all of a sudden there was that kind of awareness. But it's very difficult to judge about it when it happens accidentally, because when it is accidental it just lasts for less than a second. It's like a flash and it goes away. So you cannot really maintain it and afterwards, thinking about it, you have not the right impression of it as yet because it was not registered in

the right way in something that is objective and what we call 'I'. So all of that may be indications of sometimes having good kind of experiences and it may encourage you to want to Work.

But really wanting to Work is a very definite attempt that I must make regardless of certain circumstances under which I live. And if the circumstances are unconscious for me, that attempt that I make--that I must make is an effort. It is definitely setting up something against something that I call my sleep. So if I wish to create something conscious, the attempt is always to counteract that what is unconscious. And as a result of that attempt, knowing then that that 'I' could be there, I expect from that 'I' to give me information about myself which is many times lasting longer than the accidental flash of a moment which takes place without my knowledge.

Elaine: That's--I--I

MR. NYLAND: You understand what I mean?

Elaine: Yes. And the--the basis of my question was that I'm not so comfortable with that other...

MR. NYLAND: No, it's right.

Elaine: ...what happens accidentally.

MR. NYLAND: No. No, it is unusual.

Elaine: Yah. And it's okay. But I really want to know, when I have this wish, sometimes I can--I can do this and at other times...

MR. NYLAND: You have it now.

Elaine: Yes.

MR. NYLAND: You sit here and you move your hands, you do this. Something in you can definitely be aware of it. You could make yourself create something that is aware of yourself while you are talking or while you're sitting or while you change your position or when you put your hands like this or close them or you explain something and

you make a gesture - all of that is perfectly good as an activity which could become observed if there is, together with that wish, the wish for the creation of something that could observe you.

So it's not sufficient to have just a wish. The wish must actually be crystallized into something that is useful to you. Even if I say emotionally I would wish God to be with me, I cannot stay with that wish. It has to become crystallized in some part of me - mostly my emotion - as if God actually is there. And that is a different thing from just wishing.

I wish a person to be with me. I sit at my desk and I think of him. The time that I actually know he is there is that I go through the proceedings of an imagination, that he actually is there. Sometimes I say I close my eyes and it is as if he is there. I don't want to verify it, because as soon as I open my eyes, I know he is not there. But I prefer to live in my imagination, as if he is there - bending over me or sitting opposite me at the table or whatever it is - that is a very definite attempt I must make, which is followed-- which follows my wish of having him there. There's always that attempt. There's always that kind of energy that has to be sent in that direction. And when it stops at the wish, it is not completed.

You understand?

Elaine: Yes.

MR. NYLAND: Because when the wish is made and it is followed by that kind of imagination of creation, even if I say an 'as if' condition, I make an attempt. And because of that, when there is a result, I have no fear because I expect a certain result. When it happens accidentally, I do--really don't know, it just happens to me so I have fear. There's a great difference between the two.

All right?

Elaine: Yes. Thank you.

Jere Whiting: Mr. Nyland?

MR. NYLAND: Yah.

Jere Whiting: Jere Whiting.

MR. NYLAND: Yes, Jere.

Jere: May I ask a question from ALL AND EVERYTHING?

MR. NYLAND: Yes.

Jere: I've had this question, thought about it a number of times for about two years, three years. Why is it that a being from the planet Saturn, which I've heard you mention on occasion as 'that damned Saturn' and heard other people...

MR. NYLAND: Did I say that?

Jere: I've heard other people who were interested in studying astrology refer to as a planet representing inertia, laziness - how is it THAT a being from that planet is Beelzebub's only essence friend in this solar system? And how is it that something from such an emotional state can help a real interest in life and help him to create the telescope through which he observes...

MR. NYLAND: When you are in ordinary life, Jere, and you're doing certain things, certain things are easy. But when you have accomplished them, you probably are happy that it is finished. When certain things are difficult and you accomplish them, do you feel happier?

Jere: Yes.

MR. NYLAND: It means that whenever conditions are difficult and they encourage me to fight against them, and when I can overcome them, I've reached a different kind of a state of really being satisfied by knowing that I've spent my energy in the right direction and it was not sailing with the wind, but it was sailing against it. If Saturn represents a certain state of an emotional kind which is very difficult

to understand and to overcome or to fight against in ordinary life, a reaching of Saturn and associating with people who are living there, like Gornahoor Harharkh, can be extremely useful to me when I have to go through the difficulties of that kind of a fight.

When we say 'per aspera, ad astra' - through the stars will I reach Heaven, it means that I have to go through the difficulties before I can reach what I actually would like to reach. And it is only because of the exertion of certain energies which have to be matched by the difficulties of friction, that I finally come to a state in which I have, you might say, satisfaction in knowing that I've spent my energy wisely, because I have overcome the obstacle.

In that state of an obstacle, having overcome it and then meeting my essence friend - because, after all, the difficulties are not of a superficial kind when they actually engage me more deeply than just overcoming something that is easy - when it is my essence friend, I can utilize my own state for the possibility of further Work, if for that it might be necessary to erect a telescope or to talk about different concepts of - what Gurdjieff does - concepts of certain experiments which Gornahoor Harharkh explained to him. The telescope was not built on Saturn. It was built on Mars.

Jere: Yes, that's what I meant. It's...

MR. NYLAND: So I get information from that difficulty I have overcome. I am, because of that, in a different state. And with that, I have a desire to build a telescope.

Jere: Thank you.

MR. NYLAND: You understand?

Jere I think so.

MR. NYLAND: If you overcome your difficulties, you will see what tremendous power it gives you, because you have an assurance that

you are not just a tail of a donkey, but that you have the potentiality of becoming a man.

Jere: Thank you.

MR. NYLAND: You know, when you don't ask questions, you give me a feeling of being alone. And that is not right.

Jim Fosso: Mr. Nyland?

MR. NYLAND: Yah.

Jim: Jim Fosso.

MR. NYLAND: Yes, Jim.

Jim: I've been going through a period recently where--where the wish to Work has come back stronger than it's been for a while. But the way in which I make my attempts does not seem to have--I try to Work the way I used to Work, but now, doing that doesn't seem to have a kind of honesty to it I thought it--I thought it did. And it seems that something else is necessary--necessary for me right now and I don't understand exactly what it is.

MR. NYLAND: When you make attempts to Work, after a little while you become familiar with that attempt. To a certain extent, it becomes monotonous because it is repetitious. When I Work in the beginning, I receive certain results. Having such results and, you might say, liking them or at least I'm desirous of having results of that kind, I start looking for the result and part of my energy goes in that way of wishing for something that is already past but I would like to have it repeated. As a result of that, my result that I obtain is not of as much value as what I originally got when I was curious or in the beginning very much alert to the possibility of receiving something.

All these attempts that one makes when one wants to Work on oneself are still subject to the law of gravity because they are taking place in an unconscious atmosphere. So that when I, having

gone through a little bit and make the same kind of attempts, the results are not any more, to the extent that I make the attempt, they are less in a value, partly because of my familiarity with them. And therefore it is necessary that when one keeps on Working, that you change, as it were, the scenery. You have to change yourself in a certain way of application, that what you know about Work on yourself, so that then what is the object for observation is not the same as it was before. By changing that object, I introduce a new curiosity in my attempt. Now I do that quite simply by uncovering more and more of myself which I have not as yet observed. And this is really the solution to the continuation of my wish to Work. I ask myself, constantly: is the information I do receive, by means of Working on myself, sufficient to sustain myself in my wish? When it runs down, I have to say that I ought to find certain things in myself which will stimulate me more to wish to Work more or to continue. In order to do that, I have to become observant of certain mannerisms or tendencies, later on of certain feelings and thoughts, which I have never really wished to observe because they belong to a certain realm of not liking myself. And I've always shied away from looking at myself in a certain light when I had to come to the conclusion that I ought to dislike myself; I say I've shied away from it because I always want to explain it in a certain way by means of rationalisation and, as it were, glossing it over. So the more I now dis--discover myself to be what I am and the more I start to realise that there is a hell of a lot of me that really ought to be changed and that I cannot continue to like myself or at least to be able to live (with) myself, it starts to function like a hairy shirt for me, constantly reminding me that things are not as yet the way they ought to be and that something is still quite wrong with myself. And the more I then, in that

sense, can dislike myself and use that form of behavior for an observation process, the more energy will have to go into it because I have to overcome friction. At the same time, the result will be something entirely different from what I have obtained in the very beginning.

In the beginning it's fairly easy. The further I come the more difficult it will be. You must understand that because take, for instance, an ordinary pump, like a--apump for a--for a bicycle - a tire. You press the--the air with the plunger and it condenses down below. And when there is a certain pressure, it goes through the tube into the tire. The more you compress, the more difficult it is to overcome that kind of a counterforce and you have to push harder the closer you come, you might say, to the end of the--the pump itself, that is, the closer you come to the end of the actual pumping down or compressing the air. At the same time, that what is being compressed becomes warm and it causes a form of energy to appear which was not there when things went easy. So there is a certain satisfaction in trying to find out about myself, about the things I really dislike - and by dislike I now mean that what is not in accordance with what I should be as a man, not corresponding to an ideal I have of myself. And the search therefore, regarding Work, when I come to points where I say it is not as good as it used to be, is quite wrong because it must change and it has to be different from what it used to be. It is a constancy of a different kind of aspect of myself which I then, every once in a while, dare to look at or to observe. In the beginning, I don't do that. In the beginning, I take only that what is fairly easy. But when it becomes a little bit more difficult because partly my curiosity has run out and the initial energy is gone, I have to manufacture it.

You understand what I mean by that?

Jim: Yes, I do.

MR. NYLAND: It is constantly a continued seeing of myself, first, you might say, like an alertness in an unconscious state, but to make sure that that what is the totality of myself ultimately will be observed in its entirety, and not a selection of that what is pretty easy or what I still like enough and I don't mind so much. But it becomes harder when there are many things that I know are deeply rooted within me and I have to really fight against it to overcome them.

All right?

Jim: Yes, thank you.

Catherine Baird: Mr. Nyland?

MR. NYLAND: Yah.

Catherine: It's Catherine Baird.

MR. NYLAND: Yes.

Catherine: I--I don't understand something that happened. I was--different conditions that I was in and things I was doing and thinking about it brought me to a certain point where I wanted very much to have an 'I' that could observe me.

MR. NYLAND: For what reason?

Catherine: At the time I had realized - I was working on a tape and I felt that I understood something for the first time I hadn't understood before. And I realized that tomorrow I might not still understand it because I don't have something that is that permanent, that can take hold of something and really keep it. And suddenly...

MR. NYLAND: It was for that reason that you wanted an 'I'?

Catherine: At that time, that was why.

MR. NYLAND: It--it wouldn't have helped you.

Catherine: It...

MR. NYLAND: The--the 'I' would have come after the realization of something that gave you understanding. At the time when you receive that understanding, it was sufficient because it was registered already. You had fear that you might forget it. The 'I' would not have helped you because it would start to exist after that kind of experience. If you felt that your 'I', when it could experience, could again then be in the presence of that experience of yourself - so, for in--for instance, if you could create an 'I' and then go through the tape again and have the same kind of experience - then you would be more sure that that 'I' would help you to register it as an absolute fact or a fact you will not forget. But you see, that makes it a little complicated.

Catherine: Well, what happened at that time was that it, just knowing that I didn't have a permanency of any kind, made me want to create an 'I' then.

MR. NYLAND: It is right at any one time to create an 'I'.

Catherine: But then what happened was...

MR. NYLAND: But the motivation has to be clear.

Catherine: Oh, I see.

MR. NYLAND: The motivation for the creation of an 'I' is not connected with anything that belongs to your unconscious life. The 'I' must exist in order to bring your unconscious existence to a certain truthful fact about yourself. That's the sole purpose of having an 'I'. But the 'I' cannot be settled with a wish that it has to give you certain information that you determine that you would like to have.

All right, Bill? (Bill: Yes.) (Cassette turned)

Let me--let me explain it in a very simple way: I live on Earth and I've heard of Heaven... What is all this (Noise of people

coming in) Oh did you have trouble to get here? (Answer: Yes, Mr. Nyland.) I'm glad you're here, huh? (Answer: So are we.) No difficulty? (Answer: No, we just had to take a little detour.) Did you slip off the road? (Answer: No.) All right.

I live on Earth and I've heard, on Earth, some people talk about Heaven. And Heaven has been described for me as a very desirable place, so I would like to go there. Since I probably have to go there, because Heaven won't come down that easily, I start to think about it, how it would be if I were in Heaven, in accordance with a description of other people who think that they have been there or at least think that they know. And I describe Heaven as a beautiful city with golden streets and light and like Paradise and so forth. So then I wish to reach that state, and constantly have in mind that what is Heaven for me, wanting to get there. Now if that wish is connected with my wish to become awake, I keep on, in my sleeping state , thinking about how Heaven ought to be. And it is very probable that if I actually wake up that Heaven won't be at all what I have imagined it to be.

Any time that I think about certain results I would like to reach, I do it in my unconsciousness and I cannot rely on a description of that what I wish, that that actually will be the same if I reach it in a conscious state.

You understand what I mean?

Catherine: I think so.

MR. NYLAND: Because the difficulty is always to free oneself from any kind of a thought or a feeling that has to do with your own life. And many times one says I wished I could Work maybe for the reason because you have a headache. And who knows that the headache would be the kind of an obstacle, if you could accept it or even

overcome it or use it for the purposes of Work, that it would give you much more energy, instead of saying I wish the headache would be gone, which may not be good for you at all.

After all, what does one know about the experiences one goes through, why they exist and how they happen to exist for oneself and what you have to experience? And of course it's quite easy to say that God is sending it, but that is not a very logical explanation for a person who keeps on thinking about it. But then when I think about what I experience and then I, in my ordinary little bit of wisdom, start to separate of saying that is good for me and that other thing is not good for me, who gives me that kind of a wisdom that I actually could count on it, when I know that day after day my wisdom is sometimes thrown off its pedestal and something else is substituted which apparently is of much more value. And so I go through my life constantly changing that what I now consider truth and tomorrow maybe it is not the truth. But I will find something that is more truthful, and at the end of fifty years I may know really what the truth is, and even at that I am not quite so sure about it.

The influences of the unconscious forms of living which have already been crystallized in my personality, and the constancy of the atmosphere around me and from other people and whatever there is which is also unconscious - because the atmosphere of the Earth as a whole is unconscious - are not at all conducive to any kind of a state for myself of thinking clearly, if I want to use that word, clearly in the sense of having an objective value, like a description of Heaven. All I wish, when I want to create an 'I', is for a state of being awake. And then I leave it to my awakened state to be able to observe that what is and not happening to think about it or even wishing for it.

That's why I asked you, what is the motivation?

Catherine: I--that answers the whole question...

MR. NYLAND: I believe so.

Catherine: ... because the attempt was so difficult...

MR. NYLAND: That's right.

Catherine: ...after that, to have something observe my body. I gue--it--because I wasn't clear when I began.

MR. NYLAND: No, you become identified with your wishes. When it says in the Bible, "Not my will, but Thine" that is really the explanation. Anything that I would wish for myself and I think that it is right and so forth, I might discover that is completely useless even to think about it. And many times I know, from experiences in one's life, that that what was obnoxious to me was extremely useful after I have gone through it.

You know, one keeps on thanking God, or whatever there are as higher beings, for that what is given to one, even if you don't understand at the time that you have to suffer through it. And the greatest difficulty is always, in that kind of suffering, to compare yourself with someone else who apparently is not suffering as much, and then you say, why should I suffer and that person doesn't? And it gives rise to all kind of other kind of thoughts and philosophies which of course have--they have no value, because who am I to know?

Always try to remember the reason why Beelzebub was banished. He was at Karatas. He was near the Sun Absolute, near His Endlessness. And then he had still ideas, still he was, you might say, infantile a little; he was younger, if you want to put it that way, compared to God or the Omniscient Father. And he then had ideas of how the universe should be run. And this was--is called prematurely interfering with that what is as a cosmic law. And not knowing it, sometimes

conceitedly insisting that that what he had as viewpoint was better than what his Father could tell him. And because of this, Beelzebub had to learn what it was really to become humble and to be able to separate that what may be his thoughts and his feelings - good as they may have been - comparing it with that what is the totality of omniscience. For that reason, he had to go to Ors, to the little Earth, in order to go through that kind of experience as his Karma, solving it while he was working on this planet. And ultimately, on the mountain pass of impartiality, receiving the horns which allowed him then to be acceptable to a higher Archangel and above, in order to be again in the presence of the Lord on Karatas.

It is many times that way. We have ideas about ourselves because we have a mind and we become a little conceited, although we don't say that we are, we have ideas and opinions. We have a certain wisdom. And we call it our wisdom, and comparing it with someone else we become critical even in saying that so-and-so, he is stupid, but I really know.

You remember the play that little Gurdjieff had at the time when he was playing with his friends and the little friend who knew it all and talked and talked and where it was necessary to knock out a wisdom tooth - the wisdom tooth which was so beautiful, philosophically, that it even had seven stars. That is what I call youthful wisdom which has to be knocked out of one, that kind of opinionated kind of personality, that kind of insistence that one already knows better than one's ordinary father and mother because they lived a generation ago, but this, this is our world because I am young - and all that nonsense and hallucination. And of course comparing it to a real experience of life, gradually such things become, as I say, knocked out of one. And it is very good time - it's usually at the a--year

eighteen or twenty, you lose your wisdom tooth. They are superfluous. They just happen to be because of a youthful expression of life; and then you lose them and you're much better off.

All right, Catherine?

Heather Savory: Mr. Nyland?

MR. NYLAND: Yes.

Heather: I--I find that my mind is often closed to things like that.

MR. NYLAND: Is what? Wait a minute. Enunciate a little better and be considerate for the audience, huh?

Heather: I find that my mind is often closed in--in just that way, that I think that I know it already and I was wondering if you could help me to keep open to certain things.

MR. NYLAND: Don't--don't think it. Every time you catch yourself thinking it, write it up on a sheet of paper and draw a line through it. You see, you write ferociously like that and when you finish - sssssssst! (Laughter) You indicate them, by that, in doing it, that what you have written is really nonsense and you want to get rid of it.

Heather: But I--I think that it's right.

MR. NYLAND: Yah, yah exactly. That is why you have to get rid of it.

If it is right, it will come back in an indelible color. One can always be sure that that what is essential wisdom will never be lost. Real knowledge always continues to exist. The totality of energy will always remain a total energy of a certain quantity. And you must never worry about it, that if you have a thought now and you're afraid even of losing it because it's so precious - if it is right, it will come back. And it will probably come back first in a dream and will start to plague you. And then when you wake up, you

will not dare even to express it until there is something in you that determines that that what you have dreamt was correct.

Real humbleness starts first by losing all the different opinions you have, particularly about yourself. And then, starting from scratch.

You understand what I mean?

Heather: Yes, thank you.

MR. NYLAND: Gurdjieff indicated that many times by talking about idiots - and there were twenty-seven of them, different kinds of idiots, three times nine. And each person could select his own idiocy. But then the requirement was to go through the scale, but down, and number one idiot was ordinary. And one had to become quite ordinary as an idiot before you actually could go up and then, you might say, really become what a man should become; that is, to have the ability to be idiot of any kind of a scale. But you started out with what you thought was pretty good. For instance, you say: I was a compassionate idiot - ah, boy, that was really an idiot. But it was lovely, you see, because you were so compassionate. And all that kind of compassion you had to lose in order to become very ordinary, just a simple idiot - simpleton - before you could really start working.

One has to lose a great deal of oneself and mostly opinions.

All right?

Heather: Thank you.

Cindy Curry: Mr. Nyland?

MR. NYLAND: Yah? Do I hear a sigh?

Cindy: It's Cindy.

MR. NYLAND: Cindy. Yes, Cindy.

Cindy: Last week you gave me a very beautiful answer in regard to

acceptance of myself.

MR. NYLAND: If it was so beautiful, it ought to last for longer than a week. You want some further embellishment? All right, Cindy. Don't be bashful.

Cindy: Well, it--it answered my question - I mean my question at the time - but it doesn't solve the problem for my life.

MR. NYLAND: Oh no, I'm sure it won't. You're life is long. Maybe this particular question or answer lasted for a week, and now you need a little bit more in order to get back again to the same kind of level. Sometimes asking another question is all right, because it can be attached to the previous one at the point where it has gone down a little bit and is of not much more value, so that then you become stimulated again. But you see Cindy, the question is not so much to have a question answered. It is really that when a question is answered, the experience in the application or the usage of it will have to produce within yourself, I call it always that kind of solidity. Sometimes I say it is like a precipitant; it is something that is actually deposited in you and that should become more permanant because, when it is there, the question is constantly answered by looking at the deposit. I don't worry, when I have money in the bank, of having money in the bank because all I have to do is to look at my bankbook, savings account or whatever, and I see that there is five thousand dollars in it and I don't worry about it then because I know it is there. This is what I mean by solidity.

Solidity is a basis on which my life can rest when the world outside of me is trying to take away certain parts of my life by identification on my own part. And when I then get provoked or even a little bit apprehensive, I try to return to that what is my own, and I call it solidity and it may be made up of memories of

certain experiences which I never will forget, and which gradually have given me a certain substance of myself to which I can return and where no one can take it away from me.

The result of having a question answered is that you change that what you now apply into that kind of a form of property for yourself. And then you don't have to have any fear of losing it, because all you have to look at is your inner life bankbook and you see there is a deposit. Whenever you have difficulty in meeting conditions of ordinary life, and ordinary life many times, because of the impressions that one receives, is often taking away from you certain things and you don't want to part with them. But when they are taken away, you feel of course there is a loss. It simply is that there is not enough of that kind of solidity within that you can say it doesn't matter how much I give away because I still have more than enough left.

That's only part of the question.

If I try to apply whatever is an answer to a question that I have--have uttered and then I say, yes, it's right, I start to use it. Maybe I don't use it enough as yet to get a deposit from it. And maybe, in using it, there are other questions that come up which I have not considered, but it is easier to continue with such a question, to be able to ask them afterwards again so that you don't have to do the work. Whenever you have any question answered, you are under double obligation, first to apply what may have been in the answer, and the second is that you are encouraged to try to solve your own questions because one question has been answered. And that is a responsibility.

Take a little child, you know. You can talk with them and they will ask--and start asking, at a certain age, certain questions.

And if you keep on answering it, even before you have said things, the little child will say why, why, why, and keep on saying that without any rhyme or reason because it is so encouraged by your answer that any time it will say why, there will be an answer. And pretty soon, they don't even listen anymore to what you're saying. They become enamored by asking why.

There is a certain possibility in Work, very much the same, in order to prove to myself that I'm interested in Work, I judge it by the number of questions I have. And the more questions I now can ask, the more I'm satisfied that I'm Working. And in reality of course I don't Work at all. All I do is to keep on asking questions. And there is even a point in Work, also, that I ask many questions, receive answers, and after a little while, I don't hear the answer anymore. All I hear is my next question.

Be very careful about that, Cindy. You have a tendency of wanting to ask too many questions and not to utilize what already has been answered and not to go back to that what you really know of yourself, to use it as substance for the substantiality, that is, the foundation of your own life. There are many questions which have been answered regarding your inner life. That is the foundation. The questions regarding your outer life can be settled in an unconscious way and, from the standpoint of objectivity, they have less and less meaning. And try to remember that.

Go over what I told you last week and use it again for this week.

Helen Ramsey: Mr. Nyland.

MR. NYLAND: Yah.

Helen: It's Helen.

MR. NYLAND: Who?

Helen: It's Helen.

MR. NYLAND: Helen, yes.

Helen: I feel as if I've sort of been 'futzing' around when it comes to Work because even though there have been times when I've really been quite serious about the attempts that I've made, it never seems that I've had a real experience that came from an attempt. It's as if every experience that I've ever had came as a result of prayer or something that was being open or just happened. And because of that I've never been able to be really clear in my mind about making attempts. And I don't really know what to do about it.

MR. NYLAND: No, I think it is quite possible. It depends on a person's education or background or whatever he has received as impressions or as certain thoughts that he has had in his life and experiences which may have been based on certain activities.

I think, when one starts to--to want to Work and the concepts are a little different from usual, one always starts to compare them with that what you already have experienced in the past in order to give it a certain place. One is always interested in trying to find certain things that are familiar and that you can recognize, instead of going by something that is entirely new; because the newness, although it may be--arouse curiosity, it is also difficult to accept because of the newness, not knowing where it will lead. And as soon as you can place it in a certain relationship with which you are familiar, you will even allow such thoughts to stay there, even if you don't do anything with it, because they feel at home in your own surrounding.

To actually make an attempt for Work one really should forget everything that one knows and free oneself from all kind of prejudice. Of course it is difficult, and particularly when the experience of oneself have had relations with one's inner life in the sense of a

religion, or whatever it may have been that one is brought up with, or whatever the statements have been before from people one recognizes as having a certain authority, or where of course you've had to pay attention to it because they were older. And to free oneself from all such influences is only a very slow process and only can take place gradually because many of them are very deep-seated and it takes a long time before one can loosen oneself from it.

The solution to this and what you experience at the present time is see if every day you could look at Work as if it is for the first time that you hear about it, so that then you start by that kind of a simplicity in the application of ordinary concepts of awareness, or whatever you think you understand of it, or whatever perhaps in the past may have been a kind of an experience that you remember and that looks very much like Work. or a result of Work - also that, forget it. Every day you face this as an objective possibility for yourself that perhaps could be introduced into your daily life. You see, that must be there because there has to be a wish to see if this kind of Work can have any value. So for that you have to be quite open. But that is as far as the openness goes, because now it has to be filled by an attempt you make of an awareness in accordance with whatever rules you understand, or even emotionally wishing certain things to be there in the presence of which you realize that that what you are is not as yet what you ought to become or could become.

So this is the second motivation - first the openness - but the second is what is the material of myself with which I have to Work? And can I expect this what I now know already, intellectually, about myself, can that be adjusted to the possibility of becoming more becoming to me in the sense of a possibility of growth? And I

think that those are the questions that will help you because then you will keep on looking at yourself as you are in your ordinary behavior and you could become even critical about some of the activities you do or the thoughts you have or the feelings you have. That is enough as a motivation. And then the wish for Work is based on again what I said, waking up - not to undo what you dislike, but to accept that dislike of yourself for whatever it is in order to become objective to the instrument you--which you have to use in your Work. And then my wish is based on a desire to change the conditions in which I am, but then it stops at that point and then the wish becomes nothing else but: I want something in me to be awake. This change-over in the utilization of the energy which is based on myself, and the acknowledgment that I'm not there as yet, although I sometimes think that I'm a tail of a donkey or that I really know it, that I know well enough, deep down in my heart, it isn't so. And there is a tremendous amount of material that is quite superfluous and a lot of the stuff that even I know, I know it's still questionable. But then I change over with that kind of an energy that is, let's say, created by that wish for a change, into my wish to wake up or that something wakes up in me. Then I have a desire to let the wish be followed by the creation of an 'I' which then can start to function.

Be very simple about it, Helen. And begin every day from scratch, from just simplicity of doing certain things and, you might say, have something be there to be aware of you doing it, without any further determination of how it ought to be and without being influenced by the old thoughts of religion or even development of inner life or whatever you may have read of any--anywhere else, about any kind of a philosophy, any kind of a religious dogma or any kind of a doctrine. It will be difficult, in the beginning, to

divorce yourself completely from that, but it is the best way, to simply start as you get up and whatever you are doing - take care of the children, prepare breakfast or even when you are eating - all the time using such simple movements or simple forms of behavior as an object for that kind of observation. At the same time, use that what you have experienced before as a wish, let's say, of religiousness, to have then towards this kind of an attempt the same kind of attitude, that it is like giving you the possibility of receiving sacred knowledge.

Helen: I'll try, Mr. Nyland.

MR. NYLAND: You understand what I mean Helen?

Helen: Yes.

MR. NYLAND: It will help you. You have to have that kind of belief, because the belief is a--is a result of one's openness. When I'm open, I'm ready to believe that almost anything can happen, even miracles.

Michael Buonaiuto: Mr. Nyland.

MR. NYLAND: Yah.

Michael: For some time, I've experienced something--something begins to pass through me very strong, and sometimes it's almost too much and I don't know what to do with it.

MR. NYLAND: Now, wait a minute. What goes through you?

Michael: If I'm, I'm walking, it's some kind of--I just know that I'm there, walking.

MR. NYLAND: Is that what you mean when you say something goes through you?

Michael: Yes.

MR. NYLAND: Well, is it disturbing?

Michael: It's overwhelming.

MR. NYLAND: That may be. That may be. It can flow over. One can really be affected by the realization of being alive or that something is alive in one which needs expression. But it shouldn't give you any fear. Even if it's overwhelming, let it flow over. If you're by yourself, yell at the top of your voice. Otherwise you become sentimental about it and that has to be prevented, because sentimentality lulls you to sleep. Sentimentality, even if it's a little bit overwhelming, is also such a lovely feeling and that loveliness of that feeling is sleep.

I hope you understand what I mean.

When you want to grow up, you stand up like a man and you start walking determinedly with your feet on the ground and you look ahead where you are going and something in you propels you to wish to continue to walk. That is the picture. If you stand still, you can come to yourself and then take on a posture of the direction in which you want to go, because after all, if you walk just on this Earth, you may run around the Earth and you come back to the same place. But when there is something that is an inner life in one, there is a different kind of a wish and it is not satisfied by just walking straight ahead, even if that may be an aim and give a direction. You wish to be free from this Earth, if you understand that the Earth is binding you. And therefore when you stand still, you can stretch out your arm towards Heaven and say that is where I wish to go. At that time, you lift up your head because you don't need it for the road on which you are walking, because you're standing still. Then your posture indicates for yourself what you really wish. All that is not sentimental. It is emotional. It is really a wish to continue with one's life in the best way one can. But sentimentality and looking at the overpowering, that form of energy that flows out - I say

it is so difficult not to become sentimental about it. When it happens, you must say, stop it.

Sentimentality is sometimes very close to being sick. It's pathological. It's all right for a little while and one can enjoy it and particularly when you get older a little bit and you meet your sister and you sit and think about what happened when it was fifty years ago, and say, "yah, yah, yah, yah, yah," like that; it's nice over a cup of coffee, you know. But it doesn't bake you any bread, not even on Earth, let alone in Heaven.

Michael: Mr. Nyland?

MR. NYLAND: Yah.

Michael: At that time, sometimes when that occurs, I want to do something.

MR. NYLAND: Yah.

Michael: Sometimes I...

MR. NYLAND: Spank yourself.

Michael: ...have to...

MR. NYLAND: Spank yourself. Bend down several times, up and down, up and down, daily exercise, what is it - the daily dozen - you know? Stretch out your arms, I've said many times, take the First Obligatory. But stand there because you want to do it and you are there - the body - and your body is under command of your mind and you have a feeling for it and you're not sick. If anyone would tell you that you're sick (you said), get out of here. I'm not sick, I'm alive. Sometimes your voice can help you. But again I say, when you're alone and you can yell at the top of your voice when you walk out in the woods and nobody can hear you. Will you try that?

Michael: Yes.

MR. NYLAND: Because it's necessary. I call it sentimentality. It

is something that is a little bit just like that, you know. And it shouldn't be, because it prevents you from trying to think straight; it prevents you even from thinking because you are so caught up in that fact of having a feeling flow over and the feeling is only your own and it flows away from you.

The attitude should be, because of this standing in a posture with your hands outstretched, first what is indicated is by means of your body that you wish to go where your hands point to and you look up with your head in that direction of Heaven. But then it starts to function differently because you feel that there is lead in your shoes, and that makes you change in your thought and your feeling and then the hands become an antenna and you wish then, from Heaven, to receive certain energy for you. And you wish, in your heart, that something could actually affect you so deeply that you have a desire to lift up one foot after the other, even if there is lead in your shoes. And then one is alive. The first, you see, can make you almost swim a little bit and if you are going 'ins blau hinein' - you know, up - but the second part is you are on this Earth and you've got to do something and you have to tell yourself: I wish to be, I wish to Work. And then you say: I am. And that usually is enough.

You know what I mean?

Michael: I'll try.

MR. NYLAND: Okay.

Paul Ostrow: Mr. Nyland?

MR. NYLAND: Yah.

Paul: Paul Ostrow.

MR. NYLAND: Who is it?

Paul: Paul Ostrow.

MR. NYLAND: Oh, Paul...was that the instrument? (Buzzer)

Bill Hennigar: Yes, sir.

MR. NYLAND: Paul, you're just on the line.

Paul: You spoke last week about a difficulty I had...

MR. NYLAND: About what?

Paul: About a difficulty I had in...

MR. NYLAND: Yes, I remember.

Paul: ...surrendering to something higher.

MR. NYLAND: Yah.

Paul: And I found this last week that--that thinking of it in terms of surrender and yielding to something higher, it came from a very similar part in me that hindered my openness to a desire to surrender.

MR. NYLAND: Paul, I'll ask you to start with that next week, or next meeting we have. You will ask the first question.

Paul: Yes.

MR. NYLAND: Because I will answer it. It will take a little longer than perhaps we have time now. And since we are mortals, we're even bound by a little machine. Is it all right with you?

Paul: Yes, sir. Thank you.

MR. NYLAND: Okay, because otherwise what will I do, how to end? The thing runs off and then when you listen to it afterwards (you say) there is no end to that tape. Now I can make an end to it, you see, as I'm weaving and make the last knot.

I say: help yourself to yourself this week. Try to remember, day after day, what an attempt is and try to work because of having that thought and the feeling that you ought to do something about yourself. Then your day can change, in your attitude. And in the

evening, you might have more understanding about what you really are.

That's as good an ending, Bill...

Goodnight, everybody.

END TAPE

Transcribed: Lenore Beach
Proof: Jessica
Proof: Cindy
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